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Γνῶθι τὸν ἄλλον.

MENANDER.

The proper study of mankind is man.

POPE.

In surveying the actions of men, reviewing the exploits of their valor, and ascertaining the rapidity of their advancement, we would think, that led by curiosity, or incited by shame, mankind would either find pleasure, or force application;-

would extend their views, beyond the limits of the present, into the endless variety of the past, search for models of imitation, and enquire for examples of virtue, - from former transactions, derive benefit, imbibe amusement, infer lessons for instruction, and deduce results for contemplation.

But, delightful or profitable as the task may be, we find few who are willing to resort to the study, either as the means, of enlarging the boundaries of their

Knowledge, or adding to the sources of their pleasure. The causes for this may be different. - The cares incident to mortality prevent opportunities of investigation, and debar from times of study; - and, on the other hand, the general pleasures of man, are of a nature entirely opposite, to that which we have just been describing. - When dreary solicitudes oppress the heart, and unwelcome troubles darken existence, - when the storm of affliction rages in the breast, or the tumult of business en-

professes the attention, - the shades of melancholy are too deep to admit the rays either of present or of anticipated enjoyment. And those, who from a fondness for trivial occupations, or an appetite for momentary pleasures, have no disposition for reflection, and no desire for instruction, take no interest, in deriving confidence from experience, or learning morality from fact.

Such is the way of the world. But, as we do not, own allegiance to their authority, or profess con-

family to their parents, we shall, in the present case, assume our prerogative of difference. We leave, for a period, the coils and the follies, the humors and the frivolities, of our age, and, as the subject of our present remarks, intend to present our readers, with a fourfold view of the progressive march of man, - and to shew his advancement from lawless independence, to that condition, in which we behold him, clothed in the apparel of splendor, encircling the earth

with his treasures, and adorning the nations with his knowledge..

As to that time, when not even the dawnings of civilization have appeared, we have not much to say, neither is much necessary to be said. In the early stages of national existence, we find nothing to please our minds, nothing to excite our astonishment. The savage has nothing to offer, because he has nothing to receive. It is evident, that, in a State, where there are

no objects of ambition, there can be no endeavors for improvement, and no exertions for preeminence, no struggle for superiority, and no desire of elevation.- As the pride or the envy, the elation or the mortification, of men, are in general governed by their comparison with others, so, man, in an uncivilized state, can be actuated by motives for excellence, or impelled by incentives to greatness.- All are equal, and therefore none

can
be low. Art incites indus-
try, and industry leads
to distinction. Thus inf-
quality pervades the sys-
tem, and all aim at the
summit.- But, before a mo-
tive is felt, there will be
nothing to enkindle the ar-
dor of contention, a quick-
en the glow of emula-
tion.

In an abandoned and
unfavored state, however,
where no knowledge controls
the spirit, and no rule re-
trains the appetites, those,
who, by incidental circums-

stances, and favorable opportunities, have joined any temporary advantages, will, by property, that link which strengthens, and upholds the chain of social prosperity, by a parallel between their present and former condition, see the blessings of the one, and condemn the subjects of the other.

The first step in this progression, seems to be, the pastoral life;- a condition, whose praises, have been echoed on the lyre of every bard,

and celebrated in the eulogiums of every philosopher; extolled as the scene, where innocence, expelled from the tumult of worldly gratification, finds a covert, in the lovely seclusion of the cottage, and the peaceful shelter of the valley. True or false, theory, has magnified its blessings, and exaggerated its defects.

"It may be justly questioned however, whether those scenes of felicity

which have been pictured by the flowing verses of the minstrel, ever in reality, existed.. The rustic, doubtless, had his pains mingled with his pleasures, nor tasted the cup of enjoyment, unembittered by the dregs of sorrow.- It is not to be supposed, that the vale of Tempe, or the bowers of Arcadia, with all their beauties, and all their fragrance, could lull to rest the raging tumults of that spirit, which commenced its

operations with the dull, nor
ceases its torments with Time.
Not even in those requester-
ed shades of tranquility,
did love alone, reign in the bo-
soms of the swains, and
temper their hearts to uni-
versal benevolence. They had
their cares and their dollars,
their distresses and their com-
plaints.. We have heard of
their enjoyments, but we
have been involved in dark-
ness as to their miseries.-
The poet, in the hours of
vexation, , and the plaints of

disappointment, amused his fancy, and dissipated his cares, by representing to himself, an ideal picture of happiness, the existence of which he endeavored to believe, that he might please himself with the hope, that it would, one day, fill his passage to the grave, and terminate the pains of his existence.

To contemplate these imaginary pleasures, which have been artfully presented

to our view, doubtless; affords us, an inward and certain pleasure.. It is natural for us to wish, that there ever was a time, a scene, and a period, ~~filled~~ from the tumults of life, and exempt from the cares of humanity.. But, there is always a danger, lest feeling, should cloud our judgment; and prejudice influence our opinions.- In our estimate of human happiness. therefore, in all situations, and at

all trials, let us keep within the bounds of moderation, and present regard to probability.-

We have thus far proceeded in our observations, and, unintentionally, prolonged our discussion so far, as to encroach upon the limits of our paper.- We have noticed the two first heads of our Essay, and two remain to be discussed. The consideration of these, therefore, we

shall defer to another opportunity. And, in the meantime, we would remark, that, our observations on rational happiness, if not confirmed by positive fact, are at least, equal in advantages to the positions of our opponents. Both are founded upon theory; - and ours own, if they cannot be proved to be true, at any rate, cannot be shewn to be false.

Q.